Numb. 86.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Friday December 3d. to Wednesday December 8th. 1708.

Q. *I Deſire to know, if the return from the captivity mention'd in the* 4th Chap. *of* Judith *and the* 3d Ver. *was not that of* Manaſſes; *if not, to what time muſt we aſſign that Action of hers, or is it wholly fabulous.*

A. The Captivity mention'd in the Paſſage you alledg, was that under *Antiochus Epiphanes*, repreſented at large in the firſt Chap. of the firſt Book of the *Maccabes.*

Q. *Of what ſort of Fruit, was the Forbidden Tree?*

A. See our *Quarterly Book.*

Q. *Gentlemen, Having a Diſpute with my Friend, concerning the Words of our Saviour in* Mat. 12. 36. *where we read,* that of every idle word, that Men ſhall ſpeak, they ſhall give Account thereof in the Day of Judgment: *Againſt which, he ſtarted (as I preſume) a very abſurd Objection; if ſo, ſays he, we muſt unavoidably Incur the Diſpleaſure of Almighty God. In vain, ſays he, and to no purpoſe will it be to exempt our ſelves from the many Diverſions of life. But we muſt ſoon bid adieu to all Converſation on this ſide the Grave; which, ſays he, is an Injunction Inconſiſtent with the Juſtice of a Merciful God. Notwithſtanding my Endeavours to Confute his Erroneous Opinion, he reſolves to perſiſt therein. Now, Gentlemen, my requeſt is, that you'll pleaſe to Vouchſafe a Clear Conſtruction of thoſe words, whereby I hope you'll Convince my Friend of his Error, and cauſe him to abandon ſo abſurd an Opinion. Your Compliance herein will Infinitely Oblige your Humble Queriſt and Subſcriber,*

A. It is the Cuſtomary Language of the Scriptures to couch a Diametrical Oppoſition under a barely Negative Expreſſion. Thus Folly, as Us'd by *Solomon*, ſignifies ſomething more than a Want of Wiſdom; ſignifies a Direct Contrariety to True Wiſdom, namely, Profaneneſs and Irreligion. And as *Vain* and *Idle* are terms Synonymous, ſo Vanity imports, not only Unprofitableneſs, but Falſehood too; for *Vanity* and *Lies* are joyn'd together.

And this Uſage of the Word falls in ſo Naturally with the Purport of the Context, that That alone were enough to Warrant ſo agreeable an Expoſition. For this Sentence of our Lord's was occaſion'd by what the Phariſees had ſaid, who Falſely Accus'd the Bleſſed Jeſus, Impiouſly Belied the Son of God, Maliciouſly Tradue'd the Saviour of the World.

The Meaning therefore of the Paſſage is, *But I ſay unto you, that every* Falſe, every Wicked, every Malicious *word, that men ſhall ſpeak, they ſhall give an account thereof in the Day of Judgment.*

And this Expoſition is Enforc'd, as from the Scripture-Uſage of Similar Expreſſions and the obvious Import of the Context, ſo alſo from the Nature of the thing it ſelf. For can we think, that ſo Gracious a Creator, as has conſulted the Conveniencies, the Comforts, as well as the Neceſſaries of Life, won'd Debar his Creatures the Innocent Delight, the Inoffenſive Pleaſure, that ſo agreeably reſults from a Witty Converſation, a Facetious Pleaſantry? Can we think, that He, who furniſht us with ſuch Pleaſing Talents, deſign'd no other than to Tantalize us with them; deſign'd to Abridg us the Comfortable uſe of his Own Endowments? This is ſure Repugnant to the Title, which we give him in our Daily Prayer: For how can we call him Father, and yet entertain ſuch a thought as this? For What Father can find it in his heart to be ſo ſevere to his beloved Children? And yet *if We being Evil know how to give good gifts to Our children, how much more ſhall Our Father, which is in Heaven, give good things to Them, that ask him?* But is it not more Unkind to Give good things and Deny the Uſe of them, than to Refuſe to give them?

But who are They, who urge the Paſſage in a Rigorous acceptance? They take themſelves ſure for Angels, they Forget, that they are but Men. Always to talk like Oracles, to ſpeak nothing but Sentences, and not only to ſeaſon our Diſcourſe with Salt, but to Banniſh every Word as Unſavoury, that is not Salt Intire, this is Incompatible to Frail Mortality. The very Condition of our Humanity requires, that we ſhou'd ſometimes Unbend our Serioulneſs, Unſtring our Thoughts, Relax our Minds, Relieve our Spirits, with Leſs Important Matters; with Lighter, ſo but Innocent, Subjects of Diſcourſe.

Q. *Gentlemen, I have Obſerv'd in my Paſſage to the* Weſt-Indies, *abundance of Weed (called by the Mariners Gulf Weed) Now I deſire, that you would ſatisfy me from whence this Weed comes, and why it is ſo much to the Weſtward, and in no other of our Foreign Parts. And in anſwering this in your next, you will much Oblige a Subſcriber,* A. B.

A. That Weed muſt be ſome floating Weed, which draws it's Nouriſhment from the Water only, as ſome others do, that are to be found in thoſe Parts, growing in Freſh Water, without caſting any Roots into the Earth. And the Reaſon of it's being found chiefly to the Weſtward is, becauſe it is carried or driven thither by the Eaſterly Winds, which you know are generally predominant between the Tropicks, where this Weed is to be met with.

Q. *I have taken out a Dog's Spleen, and he is Alive, and I perceive no Alteration in the leaſt in him: Pray, What is the Uſe of the Spleen.*

A. Authors diſagree very much in this point. The Ancients held it to be the Receptacle of the Melancholick Humor: Some of the Moderns will have it to be, either a Blood making, or a Blood perfecting Bowel: Others look upon it as the Elaboratory of theNervous Juice:Others again that it only promotes the Action of the Liver, by furthering the Separation of the Bile, nor is the true uſe of it as yet fully diſcovered.

Q. *Gentlemen, About 6 Years ago, having contracted an entire Friendſhip with a Lady, which terminated in a great Affection, our Parents (coming to the Knowledge thereof) have ſtrictly forbid our Proceedings therein, upon ſome variances between themſelves; one, on Account of differences in Point of Religion. I being my Father's only Son, and a great Eſtate being to go to another Family, if we have no Heir, my Father hath propoſed another match to me, in all Points equal, and ſays, if I marry the other Lady, it will break his Heart. She conſents to what my Father adviſes, if for my Benefit; but ſays, ſhe ſhall not out live it, and it will be impoſſible for me to Love any other Woman. I never promiſed the Lady, nor did ſhe deſire it, knowing how Matters lay. Gentlemen, we have both agreed to follow your Directions.*

A. Sir, you have given us a very Melancholy Account, and ſuch as threatens greater Unhappineſs to follow: But upon the whole, we think you cannot in Point of Conſcience, Honour, or Prudence, addreſs the other Lady propos'd to you. Not in Conſcience; for although You have not verbally promiſed the Lady, yet we may preſume you have given her ſuch Teſtimonies of your Affection, as that She as firmly rely'd thereon, as if you had Promis'd, which then equally obliges you, and in ſome ſenſe more, ſince it ſhews, ſhe put the greater confidence in you, inſomuch that ſhe thought the further ſecurity of your word needleſs. Then in Point of Honour; Her very Conſent (when ſhe ſaid ſhe cou'd not outlive it) for your Benefit, was ſo high an Act of Generoſity, that it is almoſt impoſſible for any Act of your Life to Cancel your Debt. Laſtly, in Point of Prudence you cannot marry the other, ſince you are aſſured you cannot Love her, and by conſequence, will be the Author of your own perpetual Miſery. But what then muſt be done? May you marry the Lady you Love? no, not without your Parent's Conſent, they having a Negative Voice. All that we can adviſe to, is, to wait on Providence with all Reſignation, which doubt not, will in time, either reconcile your Parents, or give you ſtrength to bear your Suffering: But it is objected, if you marry not the Lady propos'd by your Father, you break his Heart, He being thereby put out of Hopes of an Heir, by which means your Family will be extinct. We anſwer, If you marry her, you break your own Heart, which, when he after conſiders what he hath done by a forc'd Marriage, may with greater Reaſon break his, ſo both are render'd Miſerable, with the Deſtruction alſo of the forſaken Lady, and no Comfort to the Lady you marry. On the other Hand, your Conſcience and Honour will be ſatisfy'd, not without a Poſſibility in time of Satisfaction to all Parties. Excuſe our Contraction of your long Letter, ſince we have not omitted any Material Heads of it.

Q. *Gentlemen, Having read ſome of your Papers with great Satisfaction, but never before troubled you with a Queſtion. I would deſire, as ſoon as you can with convenience, to give your Opinion what is the cauſe of Snoring in ones ſleep, which will much oblige your Admirer and intended Subſcriber.*

A. Snoring we take to be nothing elſe, but a noiſy and troubleſome kind of Breathing through the Noſe, Occaſion'd by ſome Impediment, either within or without the Noſtrils.

Q. *Gentlemen, I would deſire to know why the Sea is ſalt, and the Thames freſh, and where it is that the Water goes at Low-tide.*

A. The Saltneſs of the Sea (as we have elſewhere obſerv'd) moſt probably derives it's Original from the Salt Rocks (of which there are many In and About the Sea) and the great abundance of Salt contain'd in the Earth, through which the Waters of the Sea paſs in Subterraneous Caverns.

The Thames is Salt, till mingled with ſo great a quantity of Freſh Water, as to make ſo Proportionably Diminutive a quantity of Salt to be Imperceptible.

The Water at Ebbing flows down to that part of the Sea, which lies between the Tropick of Cancer and the Equator.

Q. T *laid a Wager with* P, *that he'd make a Glaſs of Wine come to him at the firſt Call*; P *lays to the contrary: whereat,* T *ſets a Glaſs of Wine on the Table, and fetches it with his Hand after he had call'd it, and drinks it off. Now the Wager lyes dead till by your unerring Judgment it be deſided, either for* P *or your Subſcriber* T.

A. If *T.* can perſwade *P.* that a voluntary Motion and a Conſtrain'd Motion be the ſame, He may perſwade him out of his Senſes, and then out of the Wager.

The Perſon who names the beginning of a Queſtion, which he ſent us, namely, whether we think, that thoſe Perſons, who roſe out of their Graves, *&c.* Is deſir'd to ſend the Queſtion again.

POEMS.

Q. *FRom Africk's ſcorching Sands my place of Birth,*
In my Younger Years tranſpos'd to Britain's *Iſle,*
By all eſteem'd the happieſt Iſle on Earth,
For Beauty, Pleaſure, and a fruitful Soil.

Thus hither brought, I by my Maſter's care
In way of Trafick did Inſtructions learn.
Thus he did readily my Mind prepare,
Mankind by Converſation to diſcern.

But what the Chriſtians do Religion *name,*
To that a Stranger ever yet I've been,
Oft tho' there's frequent mention of the ſame,
I never have as yet it's Influence ſeen.

My Fellow-Creatures tell me, when this thread,
This brittle thread of Life, ſhall be no more,
That in a Moment's Space I ſhall be led
And reconducted to my Native Shoar.

In Converſe, Chriſtians tell me when they dye,
They ſoon ſhall reach yon boundleſs Orbs of Light,
And ſwiftly thro' the liquid Air ſhall fly,
To Realms of Bliſs and Regions of Delight.

Ob!

Oh! teach me then, Apollo, *how I may*
To yon bright darling place of Bliſs aſpire.
Oh! tell me how this lump of Darker Clay
May thither mount; for I am all on fire.

To Africk's Coaſt unwilling to return,
Since the inequality of them's ſo great,
Amidſt thoſe ſcorching heats I'm loath to burn,
Since Chriſtians *tell me their's a* better State.

A. Since Chriſtians tell you of a Better State,
And talk of Glorious things in Realms Above,
We cannot Wonder, that a Scene ſo Great,
That Joys ſo Raviſhing Attract your Love.

Eternal Happineſs muſt ſure Engage
The Panting Expectation of the Wiſe:
This Sentence will your Utmoſt Grief Aſſwage,
Bleſt Man! *Elſewhere* he *LIVES*, tho' *Here* he (*DIES.*

Go to the Fountain head, the Scriptures Read,
And Learn from Them your Everlaſting Doom;
There Cogent Wonders no Additions Need,
To leave Suſpicious Thoughts no Vacant Room.

When you've Perus'd thoſe Oracles Divine,
And ſtill ſhall Want our Co aſſiſting Aid,
Our ſtudied Efforts ſhall with Your's Combine,
T' Inform a Soul to Ignorance Betray'd.

And when each Gath'ring Cloud ſhall Fly away,
And leave a ſweet Serenity Behind,
You'll Feel the Bleſſing of Unſullied Day,
And Hug th' Enjoyment of a Peaceful Mind.

Q. *Gentlemen, ſince ye have tranſlated* Virgil's *Verſes upon* Auguſtus, *which he ſtuck up upon the* Palace-Gates, *I believe it wou'd not be Unacceptable to the Publick, if ye wou'd be pleas'd to tranſlate alſo his other Verſes, which he compos'd upon* Bathillus's *claiming the Honour of his excellent Diſtich.*

Hos Ego *Verſiculos Feci; Tulit* Alter *Honores:*
Sic Vos, non Vobis, Nidificatis, Aves,
Sic Vos, non Vobis, fertis Aratra, Boves.
Sic Vos, non Vobis, Vellera fertis, Oves.
Sic Vos, non Vobis, Mellificatis, Apes.

A. Since your Propoſal ſeems to Us to be very Pertinent, we ſhall endeavour to oblige the *Queriſt* with a Compliance with his Deſire.

Theſe Lines *I* made; *Another* wore the Bays:
'Tis uſual to Deſcend to Borrow'd Praiſe.
So You for Others, Birds, Erect your Neſt.
So You for Others, Steers from Plough ne'er Reſt.
So You're for Others, Sheep, with Fleece Oppreſt.
So You're for Others, Bees, with Honey Bleſt.

More Happy We; if e'er We claim the Bays,
The *Drudgery* is Our's, and Our's the *Praiſe.*

Q. *We three Jolly Boys,*
Without Splutter or Noiſe.
Do defye, nay, challenge Apollo,
A Nonſenſical Sot,
No Brains he has got,
And none but the Ignorant follow.
This t'advertiſe
(*To* Phœbus's *Surprize*)
An Office w'are ſetting up,
Where Wit we ſhall ſell,
Which will carry the Bell,
(*The very Eſſence of* Bacchus's *Cup*)
At a much cheaper rate,
Than Apollo *of late,*
Woo for three Shillings per *Quarter,*
Affords you no more,
Then you knew before;
But, tells you, the beſt ſhall come after;
But the Devil knows when
He'll ſolve One in Ten,
Thus your Rhino *for nothing you barter.*
Near Smithfield, *don't fear,*
Inquire, you will hear
Of us Undertakers, F. V. R. D. J. L.

A. Three ſuch Doughty Squires,
Whom *Geneva* inſpires,
Before this time never aroſe.
Who have no more Heat,
Their Lines to compleat,
Than what is contain'd in the Noſe.
Three *Padders* in Wit,
Who muſt ſteal all they get,
Since their *Ditties* confeſs they have none,
But baſe Mobiſh Railing
Which Fiſh-Wives ne'er fail in,
Firſt Bounce, Stink, and then they have done.
When theſe three Wiſeacres
Start up *Undertakers,*
To ſolve all the *Doubts* of the wiſe,
A *Farce* it muſt be
Moſt Diverting to ſee
The whimſical Notions ariſe.
To hear their Verſe Rumbling,
Their Hagger'd *Muſe* Grumbling,
Whilſt with Invocations they *Jade* her,
To ſee what vile Faces,
And frightful Grimaces
They'l make, whilſt their Brains are in Labour.

On the Taking of the Citadel of Liſle, &c.

TRiumphant *Heroes*, *MARLBOROUGH* and *EUGENE*,
When will You Terminate the *Glorious Scene*?
Not *Winter* with it's inauſpicious Forms,
Dark, ſullen Brows, cold Damps and Threat'ning (Storms,
Your *Thirſt* of *Glory* can allay, whilſt *You*
Through all Obſtructions, your *Great End* purſue.
In vain the *Gallick Pow'rs* your *Force* withſtand,
When over *Nature* You extend *Command*,
Juſtly

Juſtly that People's term'd a *Dancing Nation*,
And luckily they brought the Knack in Faſhion.
Since now their *Heels* ſtand them in far more *ſtead*,
Than *Lewis* his, or *Mant'non's Greater Head.*
In vain they *Toil*, in vain they *Fortify*,
In vain *Intrench*, (reſolv'd before to *Fly*.)
Cou'd *Provocations*, *Threats*, or *Scorn* prevail,
Or *any thing*, prevent their *Turning Tail*,
E'er this, by our *Deciſive Blow* you'd lay'd
The *Tyrant* Flat, and all his *Shame* diſplay'd
How e'er at laſt you have him in the *Toyl*,
Now force him to diſgorge his Ill-got *Spoil*,
Whilſt the Propitious *Heav'ns* on your *Brave*
(*Actions* ſmile.

In the *Monthly Paper* laſt Monday, in Col. 3. l. 51. inſtead of *Rays*, read *Rags*. After the laſt word in the 4 Col. add, *they would be inviſible*; Col. 8. l. 5. read *of your ſelf*.

SIR,

THE Letters from Milan of the 27th paſt adviſe, that the Imperial Troops make daily advances farther into the Eccleſiaſtical State, having a fine Train of Artillery with them; That they have made themſelves Maſters of Ravenna; and 'tis confirm'd that Ferrara has ſubmitted upon the ſame Conditions as Bologna, which laſt Place has offer'd a Sum of Money to his Imperial *Majeſty* to make them a free Republick. From Frankfort 'tis adviſ'd, That the Huſſars, that are upon the Upper Rhine are order'd to march immediately for the Netherlands, and are to be ſupplied by thoſe from Hungary. The advices from the Duke of Marlborough's Camp at Bierleghem Dec. 10th are, that the Day before his Grace receiv'd a Letter from Prince Eugene, importing, that his Batteries being in a readineſs to fire upon the Body of the Citadel of Lille on Saturday the 8th Inſtant, the Mareſchal de Boufflers between 8 and 9 cauſed a Parley to be beat, and a Pair of Colours to be hung up at the Point of the King's Baſtion; that Hoſtages were exchang'd; and that at the coming away of the Expreſs it was agreed, one of the Gates ſhou'd be deliver'd up to his Highneſs yeſterday: That his Grace hourly expects the Articles of Surrender. That my Lord Duke has given Orders to the Army to march to Morrow, that no time may be loſt for diſlodging the Enemy from Ghent. That ſuch Meaſures has been concerted by his Grace the Duke of Marlborough, that 'tis expected the Enemy will ſoon be Oblig'd to quit that place. My Lord Duke and the Count de Tilly are to inveſt Ghent on that ſide next to Bruges; Lieutenant-General Dedem with a ſtrong Detachment, is to take Poſt between the Scheld and the Lys; Lieutenant-General Hompeſch between the Lys and the Canal of Bruges, and Major General Murray on the ſide of the Country of Waes: The Artillery deſign'd for that ſervice is ready at Antwerp; and the Cavalry is to be furniſh'd with Forage from Dendermonde. From Oſtend Dec. 12. They write, that the French have for ſome days paſt, ſent abundance of Baggage from Ghent and Bruges to Newport, and that a Perſon juſt arriv'd from Bruges brings Advice, that we are in poſſeſſion of Ghent, and that the French at Bruges are ſending away Bag and Baggage to Newport, which piece of News wants Confirmation.

From London Dec. 8th. 'Tis adviſ'd, that the Rocheſter and Albemarle, two homeward bound Eaſt-India Ships are arriv'd at Falmouth, laden with Coffee. That the homeward bound Lisbon-Fleet richly laden is ſafely arriv'd: As likewiſe the Virginia Fleet conſiſting of 100 Sail. Which concludes all from Yours, *&c.*

Whereas great Numbers of Perſons come to our Printer, for our Six-penny Quarterly Book, we thought fit to give notice, that we deſign to diſpoſe of none of them but to our preſent Subſcribers, and thoſe who will become ſuch, before they are all gone, who may have them of our Servants in their Walks.

All Perſons are deſir'd to Direct their Letters (Superſcrib'd for the *Britiſh Apollo*) to Mr. *Carter* at the *Green Dragon* in St. *Paul's* Church-Yard, Mr. *Bickerton* at the *Roſe and Crown* in *Little Britain* Bookſellers, or to the Printer hereof, whether with Queſtions, or with Directions to become Subſcribers, or for whole Sets from the Beginning, or for Books of Guards neatly bound to keep them in, at 2 *s.* a piece, with all which they ſhall be ſerv'd at their Houſes by our Meſſengers.

Note, That they, who have whole Sets are to pay Six Shillings for thoſe to Quarter day laſt, the reſt to go on to next Quarter-day; of which great part are gone, and we ſhall not Reprint them again, having twice reprinted them already.

Note alſo, Our Rates are 2 *s.* per Quarter without the *Monthly Paper*, and 2 *s.* 6 *d.* with, to have them brought home to their Houſes, and to pay at the end of the Quarter; they who come within the Quarter to pay only a Penny a piece at Quarter-day for ſo many as they have had, and 2 *d.* a piece for the Monthly. Such as live in the Country are deſired to appoint a Friend in Town to take them in for them.

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